





in, in presence of 100,000 people. There were portions of five regiments (having two pieces of artillery) and about 200 police, to superintend the proceeding. There was not the slightest violation of the peace, and as soon after the sale as the names of the auctioneer and purchasers were announced, the vast assemblage dispersed. One information stated that he has attended auctions, at which the owners of cattle worth £2 a-piece, suffered them to be sold for \$2. On one occasion he saw two cows and two heifers knocked down for 1s. 6d. per head!

**CHRISTIAN-KNOWLEDGE SOCIETY.**—At a special Meeting of the Society, the Bishop of London in the chair, the sum of two thousand pounds was appropriated to the establishment of a system of cheap periodical publications. It was stated that three hundred thousand copies of cheap publications are issued weekly from the presses of the Metropolis, many of them of an evil tendency. One of the most useful and well-conducted of these publications is the "Penny Magazine" of the Useful-Knowledge Society: of this work, one hundred thousand copies, it is said, are issued weekly. This publication is proposed to be initiated, so far as regards the selection of useful general information, but to combine with this religious instruction. A great moral benefit to the public may, with the blessing of God, be thus effected, with little risk to the funds, as the annual profit accruing on the works allotted to amount, it is said, to £25,000. A committee was appointed to carry the design into execution.

[Missionary Register.]

**TEMPERANCE SOCIETIES.**—More than 180 public meetings in furtherance of this cause have been held, since June of last year, in London and its vicinity alone, and great numbers in the country; there are already upwards of seventy Auxiliaries in connection with the British and Foreign Temperance Society. The members in the British Empire, including Canada and the Cape of Good Hope, are estimated at 80,000. According to official returns, a decrease of 981,789 gallons has taken place in the consumption of alcoholic spirits in the United Kingdom, during the year ending on the 5th of January; and a reduction of 255,000 in the revenue from spirits, for the quarter ending on the 5th of April as compared with the corresponding quarter of last year, while there was an increase in the total revenue from excisable articles during the same quarter. [Id.]

**BIBLE INSTRUCTION REPRESSING CRIME.**—The Rev. Lindy Foot, at the late Annual Meeting of the Irish Society, stated some facts, which place in a very striking light the effect of Bible instruction on the people of Ireland. In the county publication, issued weekly at Carrick Fergus the white gowns usually presented at the Assize is what is called a Maiden Assize, that is, when there are no criminals for trial; in this County the proportion of Sunday scholars to the whole population is as 1 to 10, and the Bible is read and valued; while in the counties where the Bible is not read, the crime, the Bible is as far as possible withheld from the people, and Sunday School scholars bear the following insignificant proportion to the whole population—in Kilkenny, as 1 to 221—in Kerry, as 1 to 432—and in Clare, as 1 to 444. [Id.]

#### GERMANY.

**INTERESTING DAY AT BERLIN, MISSIONS, &c.**—The following is an Extract of a Letter from a Lutheran clergyman to the Rev. Dr. Steinkopf, dated Berlin, March 28, 1892, published in the London Evangelical Magazine for June:

On the 19th of March, we held a solemn festival here, for the purpose of offering up our humble thanks to Almighty God for having graciously delivered us from the cholera. The morning was fine, the sun ascended with cheering splendor for the time of the year, in the clear azure sky, and long before the hour of public service, multitudes were seen pressing through the streets to reach the house of prayer, there to join in the general thanksgiving to the Lord. All the churches, without a single exception, were crowded to excess; and, at the conclusion, the "Te Deum," &c., was sung in every one by the whole congregation, accompanied by the trombones. The texts appointed to be preached from were Psalm cxi. 17—22, Psalm cxi. 1—10, John x. 1—10, John x. 14, from which you may easily gather that the solemn and humiliating characteristic of the festival was not thrown into the background. I preached in the afternoon at the hospital, where the cholera had chiefly raged, and all who could any way be present made a point of attending; even patients who were unable to come down stairs had themselves carried into the chapel; and, in verse, expressly selected for the occasion from that beautiful hymn beginning

"Out of the deep I cried to thee,  
My God, with heart's contrition," &c.

was sung with the liveliest emotions, was also the Te Deum. Oh, that many happy effects of the distressing period which we have witnessed may be manifested at the last great day! I am grieved, however, to inform you, that we are threatened with a new plague, in the shape of a malignant typhus fever, which has caused greater devastations in Galicia than the cholera itself. May God in his mercy grant that the single chastisement which we have received may lead us seriously to repent and be converted, and that we may not compel him to visit us still more severely! At the same time it is cheering to see in what a manner the Lord is pleased to open a way for communicating his Spirit to the hearts of men. This is in a particular manner experienced by our Missionary Society for Propagating the Gospel among the heathen, in union with which several auxiliaries and associations have been recently established. Among the rest, a communication from Glogau, in Silesia, states that the conclusion of the afternoon's service was made to the respective congregations to co-operate in promoting the missionary cause. The superintendent, with all the clergy, put down their names as being willing to patronize the undertaking, and many followed their example. A Missionary Society has also been formed at Buntzlau; and in Pomerania so great is the zeal in behalf of missions to evangelize the heathen, that one minister wrote to me from thence, "Only let us know what the Missionary Society requires: tell us that you want so and so much, and you shall have it." Such an ardent desire to inquire may here, so that the missionary cause gains an accession of friends. I do not pretend to say that all who take share in it are vital Christians; but thus much I may with truth aver, that everywhere in the different committees there are decided Christians, who, without imposing a test upon every individual member, unite together in humble faith on Jesus Christ as their only Saviour and Redeemer, who is God over all blessed for ever!

#### SOUTH OF GERMANY.

In the Recorder of June 29th, was published part of a letter from a Lutheran clergyman in the South to his friend in the North of Germany. The remainder of this letter appears in the London Congregational Magazine for June. The following are extracts. The conversion from Romanism, an account of which is here given, was briefly mentioned in the newspapers some months ago.

"We have this year a general synod, to which I have also been chosen, which will probably be held in Nuremberg, and will last three weeks. The Rationalists are making angry preparations to join the synod. For the church, the evangelical deputies are preparing themselves; they are in proportion to the former but as one to six; and they trust in the Lord with great confidence. All Bavaria, the two consistories and the superior consistory are looking with anxious expectation to this meeting of the general synod. You will scarcely yet have heard of the remarkable transition to the Protestant faith of the Roman Catholic vicar, Lutz, with the greatest part of his congregation in Carlsbad, on the Danube, between Ingolstadt and Munich. I will, therefore, give you a very interesting extract from a letter, which I received three days ago from the Rev. Dr. — in Erlangen.

"But now, upon the subject to which I referred above as something extremely attractive and pleasing, I have become personally acquainted with that wonderful man, Lutz, vicar of Carlsbad, and spent two

afternoons with him, with as much instruction as pleasure. He has been residing here for a week, in order to have the advice of his spiritual brethren here, with regard to his further proceeding in his important affair, which is now come to a crisis. Of how much could I write regarding him! For the present I can only express myself briefly. You already probably know, that Lutz has been long contemplating joining our church, as well as his congregation, consisting of 1100 souls, whose hearts the Lord has enabled him to turn as the water brooks. The Episcopal Mission at Augsburg thought to obviate the scandal, by nominating him to a very considerable living, with the order to enter upon it immediately. Another vicar of the name of Bruer, was at the same time nominated to Carlsbad. Lutz's immediate protestation, that he had not applied for that living, and was resolved to stay where he was, was most promptly replied to, that the authorities were commissioned to represent to him, that the will of the commission could not be changed, and if he did not obey it within two days, they were forced to expel him from the vicarage. He continued in refusing to obey the mandate, and retired to Maxfeldt (a few miles from Carlsbad), where his sister is living. The new vicar did all he could to bring the people to other sentiments, and not less was attempted by a member of the Privy Council, from Augsburg, who was there as commissioner. It was all in vain. Nearly 1100 members of his congregation, with Lutz at their head, made an affidavit before the commission of their going over to the Evangelical (Lutheran) Church, and communicated the same immediately afterwards in a letter to the superior consistory. Lutz's reception amongst the Protestant clergy, presentations, rights of the church, free choice of the elders, articles of the Lutheran Church, the hymn book, Presbyterian constitution after the example of the reformed, formed the chief points of their desire. We are now anxiously expecting the sequel and result of the matter. For many of the [Catholic] clergy in the Bishopric of Augsburg, according to Lutz's information, are, with their congregations, of the same sentiments. The king, it is said, is angry at this event, and expects there is a secret inclination to excite disturbances. Lutz's raising his congregation, during his five years' ministry, from its former state of the deepest misery, both of body and soul, borders on the incredible, and leads us back to the times of the Apostles—the same, the very same operation of the Holy Spirit! Also, with regard to temporal things, a new creation has sprung up under the hands of this man, on which account he lately received the Golden Civil Medal of Merit. In Whitsun-week last year, three peasants from Carlsbad were with me who astonished me. Men of this class, with such a clear knowledge of the Gospel, and with such love to the Saviour, I never before met with. And now Lutz himself, if I were to describe him, I should never have done. I will only say, that love the most ardent, love proceeding from faith, joined with the calm regard of wisdom, and the heart-gaining charm of humility and simplicity, are the prominent features of his character. I felt strangely, whilst with him, so that I was terrified more than once to bathe his hands with my tears. May the Lord's hand continue stretched out over him to protect him, for he is in great danger! On his road home, he was obliged to take a circuitous route to Weissenburg, where he took the stage. A few days before, he received the most urgent summons to leave his house, as he was prepared by some confidential person." Thus far Dr. —

"Another gentleman wrote yesterday from Nuremberg. 'With respect to our friend, Lutz, who intends setting off to day for Munich, we have learnt that the Magistrate of Neuburg (not far from Carlsbad) have received order to arrest Lutz, and to bring him prisoner to Augsburg.' This would be fine toleration in a constitutional state! But God will complete the work so graciously begun, and take Lutz into his protection. The new Catholic vicar of Carlsbad is said to take all possible pains to induce the people to return. But he has not been able to show them that they were in the wrong, and now the rage has become so much the greater, because those who have passed over to the Protestant faith continue so steadfast."

"As soon as I hear any thing decisive in this important affair, I will inform you of it. The consequence will be very momentous. The hours I spent with the people that visited me from Carlsbad (a distance of 60 English miles,) were very happy and blissful."

The writer then mentions the dawning of a missionary spirit among the people of Bavaria, and requests information, specimens of translations of the Bible into heathen languages &c., as means of extending and cherishing it. In consequence of the representations contained in the first part of his letter (see Recorder of June 29), a grant of 10,000 marks has been made to him by the Hamburg Tract Society. The London Religious Tract Society has also made a liberal grant for the same object.

#### BOSTON RECORDER.

WEDNESDAY, JULY 25, 1892.

#### POWER WASTED AND ABUSED.

Abused talent is a melancholy subject to think of—so much intellectual power wanted in the service of truth and righteousness; but active philanthropy and vigorous Christian principle running to waste, or so misdirected as to be absolutely pernicious in any of its movements, affects the heart still more sadly. Yet it has been every where and every day. Must it always be so? Can nothing be done to prevent it?—to save for the more exclusive and efficient service of Christ and the church, whatever of intellectual and moral power has been consecrated by the "renewing of the Holy Ghost"? If we carefully examine the subject, we shall find—it is believed—too much in habits of thinking and feeling common among Christians, that is calculated to perpetuate and increase the evil. We do not speak now of the sectarian spirit that too often chains down each "winged thought" and represses each generous feeling—confining its victims to a narrow and degrading service in which elevated Christian character can never be built up;—we allude only to what may be found in the very bosom of every religious denomination.

Many Christians have yet to learn properly to estimate the preciousness of every gift and grace of God, bestowed upon man, devoted to his service. Is consecrated talent so abundant, or of so little worth, that it is no matter how we diminish its influence by speaking disparagingly of it? Is any gift of divine grace, the humblest of Christ's disciples such a trifle, that we may dissipate, or even neglect to honor it, without guilt? It is said of Virgil, that beauty in the works of another gave him no less delight than if it had been the product of his own mind, and David Stewart somewhere speaks of the perfect aloofness from the spirit of envy, jealousy, and detraction, as a general characteristic of pure and elevated taste. Good taste delights in beauty, and rejoices over it wherever it is found. In the love of truth and holiness a less pure and elevated principle? Is it less at war with men and degrading passions and practices, or less powerful to raise the soul above them? Does it delight less in the discovery of a kindred love, and in communion with it?

The efficacy of any given intellectual or moral power depends very much on the estimation in which it is held and the opportunities afforded it. When enlisted on the side of goodness, it ought to meet with a disposition in all good men to make the most of it. They ought to afford it every facility and encouragement, and to endeavor to bring it into the very circumstances in which it can be most efficient. The apostle rejoiced when the Gospel was preached even of envy and strife. How much more ought we to rejoice to find men acting in a right spirit, from worthy motives, although we may observe in them unpleasant and even pernicious faults and errors! The proper course with such persons is not to treat them with suspicion, coldness, or neglect. The good that is in them should be the main object of attention. They must be very perverse indeed, if that cannot, by proper encourage-

ment, be made so useful as to throw errors and faults into the shade. Some we know are so amazingly perverse, as to render their cause almost hopeless. But it is worth the while to inquire whether their very perverseness may not be owing to early ill treatment or neglect on the part of men who ought to watch over the dawning of infant and philanthropy in their young acquaintances.

"THE LIFE OF WICLIFF.—The Boston Recorder has discovered that this work has a decidedly sectarian character, and most sedulously warns its readers to beware of a book in which they will be told that Wicliff was possibly not quite right."—&c.

"So says the 'Churchman.' But the truth is, that we have never 'warned' any body, 'sedulously,' or otherwise, to 'beware' of La Bas's Life of Wicliff. We have said, it is true, that the public ought to be aware of its Theological character, and have shown what its Theological character is. If the Churchman thinks that the public ought not to have the information which we have laid before our readers, or that said information is in any respect erroneous, let him say so; and put us down, if he can, in an honest and manly way. Our extracts and remarks were made with the most perfect fairness. If they are incorrect in any particular, they can be answered in a more Christian-like manner than by sneers the only plausible ground for which is a falsehood."

Again: "It may do, the Recorder thinks, that an Episcopalian should speak thus to men of his own faith; but it is an unpardonable negligence to allow him the use of the public generally."

We have not said or intimated any such thing. We said that La Bas wrote for men who agreed with him on certain disputed points, and in addressing whom he might therefore properly assume his own views on those points to be true. We said, too, that his work is brought before the public in this country in such a way as to imply that it is not sectarian;—which we spoke of as decidedly improper. We intimated no unwillingness to allow Mr. La Bas "the ear of the public generally," should he appear, as he does in England, in his proper character. Our objection was, and is, to bring him before the American public in a character which he never pretended to, and which, indeed, he would doubtless spurn.

By what new code of editorial ethics are such misrepresentations justified?

We were about to copy an angry but amusing pirouette, provoked by an unintentional prick of our pen, and showing with what taste and dignity our friends of the high church are served; but we reserve the space for something better, and take leave of the subject by expressing our regret that, when making his quotations from the Eclectic Review, the Churchman did not happen to see, in the same article, the following account of the "Theological Library":

"Highly respectable, indeed, as are the names of the Editors and those of the Authors associated in this laudable undertaking, they all bear the stamp of a certain school, which is so much the more to be regretted, as the diversity of opinion is proverbially misty, cold, and meagre."

#### DAY OF HUMILIATION AND PRAYER.

Thursday last seems to have been extensively observed, in the several states in which it had been designated for the purpose, as a day of humiliation and prayer on account of the cholera. We copy a few notices respecting it from our exchange papers:

**Lowell.**—Last Thursday was observed by the Congregational Churches in this town by 3 public religious services, a day of fasting and prayer, in reference to the cholera. The day was one of much solemnity, and the interest of its services was heightened by the recollection of the great numbers who, in concert with ourselves, were sending up their supplications for the averted of threatening calamities.

**Hartford, Ct.**—In this city the day recommended by our chief magistrates, and the day of prayer, was observed by the closing of business, and all the shops and stores, we believe, were closed. The stillness of the Sabbath prevailed, and the churches were filled with solemn worshippers. [Ct. Obs.]

**Norwich, Ct.**—Thursday last was observed as a day of Humiliation and Prayer in this town, with a good degree of solemnity and devotion, by all classes. The banks and stores generally were closed—manufactories stopped—business was suspended, and service performed in all the churches, besides some portions of the day being devoted to meetings for social worship. [Messenger.]

**New-Haven, Ct.**—We have seldom if ever witnessed a more solemn day than that Thursday. Business was all laid aside, except in a few cases. All our places of public worship were filled with solemn worshippers. [Intelligencer.]

#### AMERICAN SCHOOL AGENT'S SOCIETY.

A Society with the above name was organized at Andover last week, at a meeting of friends of education from different parts of the country. The officers are:

Samuel Farrar, Esq. President.  
S. R. Hall, Vice President.  
S. H. Hall, Secretary.

**Directors.**—Rev. Foster Emerson, of Andover; Thomas Clark, Lowell; A. Barton, Andover; Reed Wilkinson, Osgood Johnson, Andover; W. C. Woodbridge, Boston; Rev. Milton Briggs, Andover.

**Corresponding Secretaries.**—Rev. B. O. Peers, Lexington, Ky.; C. D. Bradford, Cincinnati, Ohio; Hon. Benjamin Parke, Salem, Ia.; Rev. President Beecher, Jacksonville, Ill.; Rev. Dr. Nelson, Palmyra, Mo.; W. G. Hunt, Nashville, Tenn.; Rev. Dr. Woods, Tuscaloosa, Ala.; Dr. Butler, ex-ort Gibson, N. J.; Lucius C. Davenport, New Orleans, La.; Moses B. Levy, Pensacola, Fla.; Rev. Serezo Taylor, Augusta, Ga.; Professor George Howe, Columbia, S. C.; Professor Gow, Washington, Pa.; A. Curtis, Preceptor, Richmond, Va.; Dr. Thomas Sewall, Washington, D. C.; Dr. J. H. Wilson, Winchester, Md.; James McCrost, Cecil Co., Md.; Milton Hall, N. Island; Rev. Mr. Gale, Orono Island, Me.; N. Y. Professor Olmstead, New Haven, Ct.; Professor Fowler, Middlebury, Vt.; Rev. Mr. Farnsworth, New Hampton, N. H.; Peter A. Brimmade, Augusta, Me.

The following notice from the Corresponding Secretary explains the plan and objects of the Society:

At a meeting of the Board of Directors at 7-12 o'clock, A. M. July 16, an executive committee was appointed, and the following resolutions were adopted: "The objects of the Society in Andover; to be held by Rev. Mr. Briggs' meeting-house on the first Monday of August next, at 8 o'clock, P. M. when a report will be made of the plan, objects and advantages of the society."

In giving this notice, it may be stated, that one design of the society is to procure and patronize education agents, to visit different parts of the country, especially the west and south, to awaken an interest in the general subject of education, to suggest and exhibit improvements, and by the co-operation of the friends of education in the places they may visit, to institute such measures for the general diffusion of knowledge as may appear practicable and expedient.

Another object of the society is to introduce and sustain a system of circuit teaching, under which a lecturer or a co-operational teacher can meet in succession several schools, once in one or two weeks, and by the aid of visible illustrations, experiments and other instructions, to advance them in knowledge, and especially to aid them in educating themselves.

Another object of the society is to promote a co-operation among teachers, and to secure to them, the co-operation of parents and the friends of education generally, and in that way to improve schools, promote the establishment and success of Lyceums, and in every other way in their power to increase the intelligence and virtue of our country and the world.

The friends of education generally, especially teachers, are invited to attend. JOSEPH HOLBROOK, Cor. Secs.

**THE ANNIVERSARY OF THE WESTERN SUNDAY SCHOOL.**—Union Church, Wednesday evening the 24th inst. in the First Presbyterian church, in this city. Gerrit Smith, Esq. took the chair at 7 o'clock, P. M. The Report was read by Mr. Loe, the Corresponding Secretary, by which it appeared that 52,000 children only are receiving the benefits of Sunday School instruction in said district, and that 134,000 are without such advantages. Conversations among teachers and pupils have been numerous and interesting; but yet the claims of this interest are much neglected. Appropriate addresses were made by several gentlemen.

[Frisco Rep. Reg.]

#### FOR THE BOSTON RECORDER.

#### DIVISION OF THE MASS. S. S. UNION.

The Mass. Sabbath School Union composed of the Congregational and Baptist denominations, was dissolved at the late annual meeting.

The Congregationalists have taken the name of The Mass. Sabbath School Society; and have removed their Depository to No. 24 Cornhill, next door to the Missionary House, and nearly opposite the Bookstore of Messrs. Peirce & Fay.

By the terms of settlement between the two Societies, the Baptists retain the name of The Mass. Sabbath School Union, together with the Sabbath School Treasury, and the old Depository, No. 47 Cornhill.

17 Congregational Schools should remember to make their donations, which they do not intend for the aid of Baptist schools, to the Mass. S. S. Society, as the Mass. S. S. Union belongs to the Baptist denomination.

17 Congregational donations for the West, should also be forwarded to the Society, No. 24 Cornhill. C. C. DEAN, Agent.

#### FOR THE BOSTON RECORDER.

#### ECCLIESIASTICAL COUNCIL.

An Ecclesiastical Council convened at the house of Mr. George Richards, in Providence, on the 19th day of June, 1892, by letter missive from certain members of the Richmond-street Congregational Church, to deliberate and advise concerning certain subjects specified in said letters missive, was organized by choosing Rev. Dr. Beecher Moderator, Rev. Asa T. Hopkins Scribe, and Rev. James O. Barney, Assistant Scribe.

Prayer was offered by the Moderator.

The following churches were found to be represented in Council.

Bowdoin-Street Church, Boston, Rev. Lyman Beecher Pastor.

Original Church, Wrentham, Mass. Rev. Eliza Fisk, Pastor.

Dea. Benj. Shepherd, Delegate.

1st Church in Charlestown, Mass. Rev. Warren Fay, Pastor.

Dea. Isaac Warren, Del.

Church of Christ in Rehoboth, Mass. Rev. Thomas Vernon, Pastor.

Pastor, Dr. Eliza A. Brown, Del.

Church of Christ in Seekonk, Mass. Rev. J. O. Barney, Pastor.

Dea. Peter U. Wheaton and Dea. William Ellis, Del.

Church of Christ in Ashford, Conn. Rev. Reuben Torrey, Pastor.

1st Church in Weatherfield, Conn. Rev. Joseph Emerson, Del.

Church of Christ in Pawtucket, Mass. Rev. A. T. Hopkins, Pastor.

Dea. J. C. Starkweather, Del.

The individuals at whose instance the Council were convened, requested that the Rev. John Ferguson might be allowed to assist them in conducting their business before Council. Their request was granted.

After a minute and full inquiry with respect to the manner in which the Council is convened, it was unanimously resolved, That this Council is an *Ex-Parte* Council, regularly convened, according to ecclesiastical usage.

The following votes were then unanimously adopted.

1. That in the opinion of this Council, it is highly desirable that the churches of the Richmond-street church should be allowed to assist them in conducting their business before Council. Their request was granted.

2. That the Rev. Dr. Fay, and Rev. Messrs. Fisk and Emerson be a committee to communicate the above vote to the Pastor of Richmond-street church; and, in case this opinion of Council be not adopted and confirmed to, to request any information on the subject before us, which he or the church may be disposed to communicate.

Adjourned till half past 6 o'clock.

#### Tuesday Evening.

Met according to adjournment. The committee appointed to confer with the Pastor of the Richmond-street church, reported:—That the church were prevented, by a vote taken previously to the convention of this Council, from appearing here as a party; and with respect to giving information to the Council, the Pastor engaged to consult the committee of the church.

At the earnest request of the committee of Council, Rev. Mr. Waterman appeared and read a summary of the doings of the church in the case of the aggrieved brethren.

A very particular written statement of the origin and progress of the difficulties in the Richmond-street Congregational church and of the manner in which they have been developed and of what was presented by the aggrieved brethren of said church.

Adjourned to meet in this place at 8 o'clock tomorrow morning.

**Wednesday Morning.**

Council convened pursuant to adjournment. On motion adjourned to the City Hotel.

Morning session was opened with prayer by Moderator.

The aggrieved brethren of the Richmond-street church having been heard in testimony and argument upon their case to their satisfaction, the Council adjourned, to meet at 2 o'clock, P. M.

**Wednesday Afternoon.**

Met according to adjournment. Rev. Drs. Beecher and Fay, and Rev. Messrs. Fisk and Hopkins, were appointed a committee to draft and report a Result of Council.

Adjourned to 8 o'clock P. M.

Convened pursuant to adjournment. The committee appointed to draft a Result of Council, submitted the following:

**REPORT.**

This Council, having given to the topics submitted by Geo. A. Rogers and others, aggrieved members of Richmond-street church, that attention which their intrinsic importance and practical bearing on the cause of Christ demands, present the following as the result of their deliberations.

It is the opinion of this Council that the Baptism of Infants is an ordinance of the Gospel, and a symbol of the Covenant of Grace, by which the church and the parents are reminded of and renew their covenant obligations to train up their children in the nurture and admonition of the Lord; and that in proportion as this ordinance has been understood, and its obligations have been fulfilled, the blessing of God in the early and extensive conversion of the children of the church, has been signally manifest; and at no period has the promise of the Lord been so fully confirmed, as in the view of the subject, the Council would deprecate the doing of any thing themselves, which should diminish the sacredness and importance of the ordinance, or the passing of any resolution, by any church, to dispense with Infant Baptism, except in the case of applicants for admission, or of members in regular standing, as being unlawful, inconsistent with our professed belief, and calculated to diminish the high estimation in which this great ordinance ought to stand.

But as credible evidence of piety is the essential qualification for membership, and as there may be occasionally an individual of undoubted piety who may desire to be in our communion, but who does not see the evidence of our views, we do consider that a conscientious difference in respect to the subjects and mode of baptism, should not be a bar to membership, provided the individual engages that he will make no efforts to subvert the faith or existing order of the church; and should a church think it expedient to exercise discipline and forbearance in such a case, it should not be considered as walking disorderly. But, as there may be churches which cannot conscientiously do this, we are of opinion, that no general rule can be established which will supersede the discretion of each church to judge for itself.

In view of those principles, as thus stated, this Council are of opinion, that Messrs. Smith and Joseph Yates are not disqualified, by their views with respect to Infant Baptism, from membership in any Congregational church; that they can receive members not believing in this ordinance. And the Council see no evidence that these individuals supposed themselves to be in covenant to practice Infant Baptism, and consequently cannot regard them as guilty of breach of covenant, in not dedicating their children in baptism. And with all the light the Council have been able to obtain, they are led to think that their duty to recommend Messrs. Billings and Yates, and do accordingly recommend them to membership in any Evangelical Congregational church, which shall grant credible evidence of their piety, and of their determination not to interfere in any case with the faith and practice of said church, in regard to the ordinance of baptism.

In respect to the case of Messrs. William Eddy, George A. Rogers, George Richards and Jonathan Weldon, and their wives, the Council are of opinion that, notwithstanding the promise to their dissolution from the Richmond-street Church, they are regularly dismissed and recommended to any Evangelical Congregational Church; and we recommend that they speedily remove their relation to some other Church.

In respect to the organization of a new Church, the Council are of opinion, that the time will come when the formation of a new Church will be eminently desirable; but that the present is an inauspicious time, which would be likely to create and perpetuate great evil, and prevent much good which a Church formed in favorable circumstances might produce.

In view of all that has come before this Council, they would earnestly exhort those who consider themselves aggrieved with the proceedings of the Richmond-street Church, to institute a radical scrutiny upon their conduct,—to humble themselves before God, wherein they have done wrong,—to seek, by fervent prayer, divine guidance with respect to their future course,—to cultivate a spirit of kindness and Christian affection towards those with whom they are now or have

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#### FOR THE BOSTON RECORDER.

#### ECCLIESIASTICAL COUNCIL.

An Ecclesiastical Council convened at the house of Mr. George Richards, in Providence, on the 19th day of June, 1892, by letter missive from certain members of the Richmond-street Congregational Church, to deliberate and advise concerning certain subjects specified in said letters missive, was organized by choosing Rev. Dr. Beecher Moderator, Rev. Asa T. Hopkins Scribe, and Rev. James O. Barney, Assistant Scribe.

Prayer was offered by the Moderator.

The following churches were found to be represented in Council.

Bowdoin-Street Church, Boston, Rev. Lyman Beecher Pastor.

Original Church, Wrentham, Mass. Rev. Eliza Fisk, Pastor.

Dea. Benj. Shepherd, Delegate.

1st Church in Charlestown, Mass. Rev. Warren Fay, Pastor.

Dea. Isaac Warren, Del.

Church of Christ in Rehoboth, Mass.







